

Here's a text if you only have a minute ...

I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them.

Entrance Antiphon

God our Saviour ... desires all people to be saved and to come to the knowledge of the truth.

Second Reading

Father guide us, as you guide creation according to your law of love.
May we love one another
and come to perfection in the eternal life prepared for us.

Old Opening Prayer

This week's texts if you want to reflect further

Amos 8: 4–7; Psalm 112 (113); 1 Timothy 2: 1–8; Luke 16: 1–13



Greek Orthodox Icon of the Resurrection

Christ stands between us and God, and ... between us and all ... He is the *Mediator*, not only between God and man, but between man and man, between man and reality ... Christ stands between us, and we can only get into touch with our neighbours through Him.

Dietrich Bonhoeffer, *The Cost of Discipleship*

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ST BEUNO'S OUTREACH IN THE DIOCESE OF WREXHAM



PREGO LEAFLET

Twenty-fifth Sunday in Ordinary Time
Year C, 21st September 2025

'You cannot serve two masters'

Today's readings illustrate both the centrality of justice and faithfulness as well as the danger of materialism. They show that God's love, which is for all, particularly notices the victims of injustice (**First Reading** from the prophet Amos), and the poor, who are lifted up by God (**Psalm**).

The **Second Reading** (a letter attributed to St Paul and sent to Timothy, the first bishop of the Church at Ephesus) concerns prayer, and emphasises God's desire that all are to be saved. It encourages the young Timothy to continue in the way of truth through the one mediator, Jesus Christ.

The parable of the dishonest manager (who uses his master's resources for his own gain) allows Jesus to teach about faithfulness (**Gospel**). But his main point is about the impossibility of serving two masters.

As **Pilgrims of Hope** in this Jubilee Year, we pray that we might be people of *justice*, lifting those we know who are bowed down; that we might be people of *faithfulness*, by our prayers of intercession for world leaders; and that we might be people of *hope*, by our trust in God's love for all.



Opening Prayer

O God, who founded all the commands of your sacred Law upon love of you and of our neighbour,
grant that, by keeping your precepts,
we may merit to attain eternal life.

Second Reading 1 Timothy 2: 1–8

Beloved: First of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Saviour, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and humankind, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.

For this I was appointed a preacher and an Apostle – I am telling the truth, I am not lying – a teacher of the Gentiles in faith and truth. I desire then that in every place the men should pray, lifting holy hands without anger or quarrelling.

I begin, as usual, by giving some time to settling, quietening, becoming still. I ask for the grace of generosity, that I might give myself fully to this time of prayer. ‘Holy Spirit, help me to let go of anything that might get in the way of my hearing your voice in these words of scripture.’

I read the text, slowly, prayerfully. As I do, what am I noticing? If I feel so moved, I pause, perhaps asking myself why this word or line has touched me.

I read again, even more slowly. What effect did the letter have on Timothy when he first received it? Is it saying something to me today?

Perhaps it is leading me to think of kings and others in high positions: prime ministers, presidents, leaders ... what supplications might I wish to make for them, and for our shared world?

For what, for whom, can I pray ... can I intercede ... can I show my thanks?

I keep Jesus, the ‘one mediator’ of all things, to the fore. He is the one who makes it possible for me to have a relationship with his Father.

If I so wish, I may find it helpful to ponder the words of Dietrich Bonhoeffer on the back page about Christ the mediator, together with the Easter icon.

What do I now wish to say to Jesus? What is he saying to me?

I pause to gently share with him and attentively listen to him.

I end, after a while, by lifting my own ‘holy hands’ in a prayer of thanksgiving for this time together, as I say, *Glory be* ...

Gospel Luke 16: 1–13

At that time: Jesus said to the disciples, ‘There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. And he called him and said to him, “What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.” And the manager said to himself, “What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do, so that when I am removed from management, people may receive me into their houses.” So, summoning his master’s debtors one by one, he said to the first, “How much do you owe my master?” He said, “A hundred measures of oil.” He said to him, “Take your bill, and sit down quickly and write fifty.” Then he said to another, “And how much do you owe?” He said, “A hundred measures of wheat.” He said to him, “Take your bill and write eighty.” The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light. And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.

‘One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. If then you have not been faithful with the unrighteous wealth, who will entrust to you the true riches? And if you have not been faithful with that which is another’s, who will give you that which is your own? No servant can serve two masters: for either they will hate the one and love the other, or they will be devoted to the one and despise the other. You cannot serve God and money.’

I take a few deep breaths before looking at this text. I acknowledge all that is going on in my life at the moment, and I ask that the Holy Spirit might help me to give of myself generously.

Then I read the Gospel, slowly, prayerfully, more than once. It is not an easy one to follow, but I don’t let that worry me. I am in God’s hands, pondering Jesus’s words: that is what is important.

I might like simply to focus on Jesus’s two key points as I ask myself two questions. First, where, in the little ways (and perhaps in bigger ways also), am I faithful? Second, what are the dominant forces and deepest desires that most influence my decision-making? I pause to reflect on these important questions about my life.

As I continue to reflect and ponder, staying very close to Jesus, I think of the ways I serve him. And I think of the many ways he has served and continues to serve me. When ready, I end with a slow sign of the cross.